Basis of Union

OF THE

United Church of Canada

AS PREPARED BY THE

Joint Committee on Church Union

AND APPROVED BY THE

PRESBYTERIAN CHURCH IN CANADA
THE GENERAL CONFERENCE OF THE METHODIST CHURCH
THE CONGREGATIONAL UNION OF CANADA

ALSO

A Brief Historical Statement

TORONTO
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THE BASIS OF UNION

AS PREPARED BY THE JOINT COMMITTEE OF THE PRESBYTERIAN, METHODIST AND CONGREGATIONAL CHURCHES, AND APPROVED BY THE SUPREME COURTS OF THESE CHURCHES.

GENERAL

1. The name of the Church formed by the union of the Presbyterian, Methodist, and Congregational Churches in Canada, shall be "The United Church of Canada."

2. It shall be the policy of The United Church to foster the spirit of unity in the hope that this sentiment of unity may in due time, so far as Canada is concerned, take shape in a Church which may fittingly be described as national.

DOCTRINE

We, the representatives of the Presbyterian, the Methodist, and the Congregational branches of the Church of Christ in Canada, do hereby set forth the substance of the Christian faith, as commonly held among us. In doing so, we build upon the foundation laid by the apostles and prophets, Jesus Christ himself being the chief corner-stone. We affirm our belief in the Scriptures of the Old and New Testaments as the primary source and ultimate standard of Christian faith and life. We acknowledge the teaching of the great creeds of the ancient Church. We further maintain our allegiance to the evangelical doctrines of the Reformation, as set forth in common in the doctrinal standards adopted by the Presbyterian Church in Canada, by the Congregational Union of Ontario and Quebec, and by the Methodist Church. We present the accompanying statement as a brief summary of our common faith and commend it to the studious attention of the members and adherents of the negotiating Churches, as in substance agreeable to the teaching of the Holy Scriptures.

ARTICLE I.—*Of God.*—We believe in the one only living and true God, a Spirit, infinite, eternal and unchangeable, in His being and perfections; the Lord Almighty, who is love, most just in all His ways, most glorious in holiness, unsearchable in wisdom, plenteous in mercy, full of compassion, and abundant in goodness and truth. We worship Him in the unity of the Godhead and the mystery of the Holy Trinity, the Father, the Son and the Holy Spirit, three persons of the same substance, equal in power and glory.

ARTICLE II.—*Of Revelation.*—We believe that God has revealed Himself in nature, in history, and in the heart of man; that He has been graciously pleased to make clearer revelation of Himself to men of God who spoke as they were moved by the Holy Spirit; and that in the fulness of time He has perfectly revealed Himself in Jesus Christ, the Word made flesh, who is the brightness of the Father's glory and the express image of His person. We receive the Holy Scriptures of the Old and New Testaments, given by inspiration of God, as containing the only infallible rule of faith and life, a faithful record of God's gracious revelations, and as the sure witness to Christ.

ARTICLE III.—*Of the Divine Purpose.*—We believe that the eternal, wise, holy and loving purpose of God so embraces all events that while the freedom of man is not taken away, nor is God the author of sin, yet in His providence He makes all things work together in the fulfilment of His sovereign design and the manifestation of His glory.

ARTICLE IV.—*Of Creation and Providence.*—We believe that God is the creator, upholder and governor of all things; that He is above all His works

and in them all; and that He made man in His own image, meet for fellowship with Him, free and able to choose between good and evil, and responsible to his Maker and Lord.

ARTICLE V.—*Of the Sin of Man.*—We believe that our first parents, being tempted, chose evil, and so fell away from God and came under the power of sin, the penalty of which is eternal death; and that, by reason of this disobedience, all men are born with a sinful nature, that we have broken God's law and that no man can be saved but by His grace.

ARTICLE VI.—*Of the Grace of God.*—We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation.

ARTICLE VII.—*Of the Lord Jesus Christ.*—We believe in and confess the Lord Jesus Christ, the only Mediator between God and man, who, being the Eternal Son of God, for us men and for our salvation became truly man, being conceived of the Holy Spirit and born of the Virgin Mary, yet without sin. Unto us He has revealed the Father, by His word and Spirit, making known the perfect will of God. For our redemption He fulfilled all righteousness, offered Himself a perfect sacrifice on the cross, satisfied Divine justice and made propitiation for the sins of the whole world. He rose from the dead and ascended into Heaven, where He ever intercedes for us. In the hearts of believers He abides forever as the indwelling Christ; above us and over us all He rules; wherefore, unto Him we render love, obedience and adoration as our Prophet, Priest and King.

ARTICLE VIII.—*Of the Holy Spirit.*—We believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son, who moves upon the hearts of men to restrain them from evil and to incite them unto good, and whom the Father is ever willing to give unto all who ask Him. We believe that He has spoken by holy men of God in making known His truth to men for their salvation: that, through our exalted Saviour, He was sent forth in power to convict the world of sin, to enlighten men's minds in the knowledge of Christ, and to persuade and enable them to obey the call of the Gospel; and that He abides with the Church, dwelling in every believer as the spirit of truth, of power, of holiness, of comfort and of love.

ARTICLE IX.—*Of Regeneration.*—We believe in the necessity of regeneration, whereby we are made new creatures in Christ Jesus by the Spirit of God, who imparts spiritual life by the gracious and mysterious operation of His power, using as the ordinary means the truths of His word and the ordinances of divine appointment in ways agreeable to the nature of man.

ARTICLE X.—*Of Faith and Repentance.*—We believe that faith in Christ is a saving grace whereby we receive Him, trust in Him and rest upon Him alone for salvation as He is offered to us in the Gospel, and that this saving faith is always accompanied by repentance, wherein we confess and forsake our sins with full purpose of and endeavor after a new obedience to God.

ARTICLE XI.—*Of Justification and Sonship.*—We believe that God, on the sole ground of the perfect obedience and sacrifice of Christ, pardons those who by faith receive Him as their Saviour and Lord, accepts them as righteous and bestows upon them the adoption of sons, with a right to all the privileges therein implied, including a conscious assurance of their sonship.

ARTICLE XII.—*Of Sanctification.*—We believe that those who are regenerated and justified grow in the likeness of Christ through fellowship with Him, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is

the fruit and evidence of saving faith; and that the believer's hope of continuance in such a life is in the preserving grace of God. And we believe that in this growth in grace Christians may attain that maturity and full assurance of faith whereby the love of God is made perfect in us.

ARTICLE XIII.—*Of Prayer.*—We believe that we are encouraged to draw near to God, our Heavenly Father, in the name of His Son, Jesus Christ, and on our own behalf and that of others to pour out our hearts humbly yet freely before Him, as becomes His beloved children, giving Him the honour and praise due His holy name, asking Him to glorify Himself on earth as in heaven, confessing unto Him our sins and seeking of Him every gift needful for this life and for our everlasting salvation. We believe also that, inasmuch as all true prayer is prompted by His Spirit, He will in response thereto grant us every blessing according to His unsearchable wisdom and the riches of His grace in Jesus Christ.

ARTICLE XIV.—*Of the Law of God.*—We believe that the moral law of God, summarized in the Ten Commandments, testified to by the prophets and unfolded in the life and teachings of Jesus Christ, stands forever in truth and equity, and is not made void by faith, but on the contrary is established thereby. We believe that God requires of every man to do justly, to love mercy, and to walk humbly with God; and that only through this harmony with the will of God shall be fulfilled that brotherhood of man wherein the kingdom of God is to be made manifest.

ARTICLE XV.—*Of the Church.*—We acknowledge one holy Catholic Church, the innumerable company of saints of every age and nation, who being united by the Holy Spirit to Christ their Head are one body in Him and have communion with their Lord and with one another. Further, we receive it as the will of Christ that His Church on earth should exist as a visible and sacred brotherhood, consisting of those who profess faith in Jesus Christ and obedience to Him, together with their children, and other baptized children, and organized for the confession of His name, for the public worship of God, for the administration of the sacraments, for the upbuilding of the saints, and for the universal propagation of the Gospel; and we acknowledge as a part, more or less pure, of this universal brotherhood, every particular Church throughout the world which professes this faith in Jesus Christ and obedience to Him as divine Lord and Saviour.

ARTICLE XVI.—*Of the Sacraments.*—We acknowledge two sacraments, Baptism and the Lord's Supper, which were instituted by Christ, to be of perpetual obligation as signs and seals of the covenant ratified in His precious blood, as means of grace, by which, working in us, He doth not only quicken, but also strengthen and comfort our faith in Him, and as ordinances through the observance of which His Church is to confess her Lord and be visibly distinguished from the rest of the world.

(1) Baptism with water into the name of the Father and of the Son and of the Holy Spirit is the sacrament by which are signified and sealed our union to Christ and participation in the blessings of the new covenant. The proper subjects of baptism are believers, and infants presented by their parents or guardians in the Christian faith. In the latter case the parents or guardians should train up their children in the nurture and admonition of the Lord, and should expect that their children will, by the operation of the Holy Spirit, receive the benefits which the sacrament is designed and fitted to convey. The Church is under the most solemn obligation to provide for their Christian instruction.

(2) The Lord's Supper is the sacrament of communion with Christ and with His people, in which bread and wine are given and received in thankful remembrance of Him and His sacrifice on the cross; and they who in faith

receive the same do, after a spiritual manner, partake of the body and blood of the Lord Jesus Christ to their comfort, nourishment and growth in grace. All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law.

ARTICLE XVII.—*Of the Ministry.*—We believe that Jesus Christ, as the Supreme Head of the Church, has appointed therein a ministry of the word and sacraments, and calls men to this ministry; that the Church, under the guidance of the Holy Spirit, recognises and chooses those whom He calls, and should thereupon duly ordain them to the work of the ministry.

ARTICLE XVIII.—*Of Church Order and Fellowship.*—We believe that the Supreme and only Head of the Church is the Lord Jesus Christ; that its worship, teaching, discipline and government should be administered according to His will by persons chosen for their fitness and duly set apart to their office; and that although the visible Church may contain unworthy members and is liable to err, yet believers ought not lightly to separate themselves from its communion, but are to live in fellowship with their brethren, which fellowship is to be extended, as God gives opportunity, to all who in every place call upon the name of the Lord Jesus.

ARTICLE XIX.—*Of the Resurrection, the Last Judgment and the Future Life.*—We believe that there shall be a resurrection of the dead, both of the just and of the unjust, through the power of the Son of God, who shall come to judge the living and the dead; that the finally impenitent shall go away into eternal punishment and the righteous into life eternal.

ARTICLE XX.—*Of Christian Service and the Final Triumph.*—We believe that it is our duty as disciples and servants of Christ, to further the extension of His kingdom, to do good unto all men, to maintain the public and private worship of God, to hallow the Lord's Day, to preserve the inviolability of marriage and the sanctity of the family, to uphold the just authority of the State, and so to live in all honesty, purity and charity that our lives shall testify of Christ. We joyfully receive the word of Christ, bidding His people go into all the world and make disciples of all nations, declaring unto them that God was in Christ reconciling the world unto Himself, and that He will have all men to be saved, and come to the knowledge of the truth. We confidently believe that by His power and grace all His enemies shall finally be overcome, and the kingdoms of this world be made the kingdom of our God and of His Christ.

POLITY

The Joint Committee, after an examination of the forms of church government of the negotiating Churches and the practical working thereof, is greatly gratified to find:

1. That while the officers and courts of the negotiating Churches may bear different names, there is a substantial degree of similarity in the duties and functions of these officers and courts.

2. That, engaged in the same work, with the same object in view, and earnestly endeavoring to meet the conditions confronting the Churches in Canada, the negotiating Churches have been steadily approximating more nearly to each other, both in forms of church government and methods of administration.

3. That there are distinctive elements in each which would add to the efficiency of a united Church, and which can be preserved with great advantage in the form of polity to be adopted for The United Church.

4. That in this view it is possible to provide for substantial local freedom, and at the same time secure the benefits of a strong connexional tie and co-operative efficiency.

The following recommendations are submitted as setting forth the Polity proposed for The United Church of Canada.

I.—The Church

1. The members of The United Church shall be the members of the negotiating Churches, and such others as may hereafter become members.

2. The unit of organization for The United Church shall be The Pastoral Charge. A pastoral charge may consist of more than one local church; a local church is a body of persons meeting for public worship in one place.

3. The governing bodies or courts of the Church, higher than those of the pastoral charge, shall be:

(*a*) The Presbytery.

(*b*) The Conference.

(*c*) The General Council.

II.—The Pastoral Charge (Circuit or Congregation)

A.—*Charges existing previous to the Union*

4. In the management of their local affairs the various churches, charges, circuits or congregations of the negotiating Churches shall be entitled to continue the organization and practices (including those practices relating to membership, church ordinances, Sunday schools and Young People's Societies) enjoyed by them at the time of the union, subject in general affairs to the legislation, principles and discipline of The United Church. Their representatives in the next higher governing body or court shall be chosen as at present.

5. The plan of organization prescribed for pastoral charges to be formed subsequent to the union may at any time be adopted by any church, charge, circuit or congregation existing at the time of the union.

6. Subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada held in trust for or to the use of a church, charge, circuit or congregation of any of the negotiating Churches, shall be held by trustees appointed by or on behalf of such church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed. This Model Trust Deed should be a schedule to the Act, and should contain, among others, a provision to the following effect: That the property is held for the church, charge, circuit or congregation as a part of The United Church, and that no property so held shall be sold, exchanged, or in any manner encumbered, unless the Presbytery shall, at the instance of the church, charge, circuit or congregation, have given its sanction, subject to an appeal, if desired, to the Conference.

7. Any property or funds owned by a church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by the legislation giving effect to the union or by any legislation of The United Church without the consent of the church, charge, circuit or congregation for which such property is held in trust.

8. Churches, charges, circuits, or congregations, received subsequent to the union, into The United Church, with the approval of Presbyteries, shall be entitled, if they so desire, to the privileges of sections 4, 5 and 7.

B.—*Charges to be formed subsequent to the Union*

9. The liberty of the pastoral charge shall be recognized to the fullest extent compatible with:

(*a*) The oversight of the spiritual interests of the charge by the minister (or ministers) and a body of men specially chosen and set apart or ordained for that work, who shall jointly constitute the session;

(*b*) The efficient co-operation of the representatives of the various departments of the work of the charge by means of a meeting to be held at least quarterly;

(*c*) The hearty co-operation of the various pastoral charges in the general work of the Church, and

(*d*) The exercise by the higher governing bodies or courts of their powers and functions, hereinafter set forth.

10. New pastoral charges or local churches shall be formed with the consent of a Presbytery by persons residing within its bounds, who declare their adherence to the principles of The United Church, and their desire for the formation of such charge or church. Missions may be organized as pastoral charges by Presbytery of its own motion, or on the suggestion of the Missionary Superintendent or the Minister, under such regulations as the General Council may pass.

Before sanctioning the formation of a pastoral charge or local church, the Presbytery shall be required to hear and consider the representations of any pastoral charge that may be affected by the proposed action.

11. (*a*) The members of the Church entitled to all church privileges are those who, on a profession of their faith in Jesus Christ and obedience to Him, have been received into full membership. The children of such persons and all baptized children are members of the Church, and it is their duty and privilege, when they reach the age of discretion, to enter into full membership. Admission to full membership, and granting of certificates of removal, shall be by the action of the session, and by the action of those in full membership where desired by the pastoral charge.

(*b*) The members of a local church who are entitled to vote at all meetings are persons in full membership, whose names are on the roll of the church. With the consent of these, adherents who contribute regularly to the support of the church may vote on temporal matters.

12. The members of a local church shall meet annually, and more frequently if they deem it advisable.

13. The Session shall have oversight of the spiritual interests of the pastoral charge. The management of its temporal and financial affairs shall be entrusted to a Committee of Stewards. The Official Board, consisting of the Session and Committee of Stewards, with representatives in full church membership of such other departments of church work as may be agreed upon by the General Council, shall meet quarterly, and more frequently if they deem it advisable, for the consideration of matters of joint interest.

14. The members of the session, other than the minister, shall be chosen by those in full church membership, and shall hold office under regulations to be passed by the General Council.

15. (*a*) It shall be the duty of the session to have the oversight of:

(1) The admission of persons into full membership, and the granting of certificates of removal.

(2) The conduct of members, with power to exercise discipline.

(3) The administration of the sacraments.

(4) The religious training of the young, and the organization of meetings for Christian fellowship, instruction and work.

(5) The order of public worship, including the service of praise and the use of the church edifice.

(6) The care of the poor, and the visiting of the sick.

(*b*) It shall also be its duty:

(7) To receive and judge petitions, etc., from members.

(8) To transmit petitions, appeals, etc., to Presbytery.

(9) To recommend suitable laymen to Presbyteries for license to preach.

(10) To recommend suitable candidates for the ministry.

16. The stewards shall be chosen by the local church, and, wherever practicable, should be persons in full membership.

It shall be the duty of the Committee of Stewards to secure contributions for the purposes of the local church, and to disburse the moneys received for these purposes.

17. It shall be the duty of the Official Board:

(1) To secure contributions for missionary and other general objects of the Church.

(2) To select representatives, in full church membership, of the pastoral charge to the Presbytery.

(3) To submit to the pastoral charge or local church for its consideration reports on life and work, including a full statement of receipts and expenditures, of indebtedness and of estimates for the ensuing year.

(4) To transmit from the pastoral charge, through the Presbytery, to the Settlement Committee, representations concerning the pastoral relation.

(5) To attend to matters affecting the pastoral charge not assigned to any of the other bodies.

18. All lands, premises and property acquired for the use of a local church or a pastoral charge of The United Church, shall be held, used and administered under the trusts of the above Model Trust Deed. (See "Polity," par. 6).

III.—The Presbytery

19. The Presbytery shall consist of:

(1) The ordained ministers within the bounds—

(*a*) Who are engaged in some department of church work; and

(*b*) Who have been placed on the roll by special enactment of the Conference in accordance with regulations to be made by the General Council.

(The rights to membership in Presbyteries, District Meetings, and Associations, enjoyed by ministers at the time of the union, shall be conserved.)

(2) The elders, deacons, leaders or other non-ministerial representatives of pastoral charges, within the bounds, equal in number to the number of ministers, and chosen in accordance with regulations to be made by the General Council.

20. It shall be the duty of the Presbytery:

(1) To have the oversight of the pastoral charges within its bounds, review their records, and form new pastoral charges, or local churches.

(2) To receive and dispose of petitions and appeals from the lower governing bodies or courts.

(3) To transmit petitions and appeals to the higher governing bodies or courts.

(4) To license as preachers laymen who are duly recommended and who after examinations are approved.

(5) To superintend the education of students looking foward to the ministry, and to certify them to theological colleges.

(6) To inquire, each year, into the personal character, doctrinal beliefs and general fitness of candidates for the ministry, recommended by sessions, official boards or local churches; and, when they have fulfilled the prescribed requirements, to license them to preach and to recommend them for the ordination of the Conference.

(7) To induct or install ministers.

(8) To deal with matters sent down by the higher governing bodies or courts.

(9) To adopt measures for promoting the religious life of the pastoral charges within its bounds.

(10) To select non-ministerial representatives to the Conference, of whom at least a majority shall have been previously chosen by pastoral charges to represent them in Presbyteries, and to nominate representatives on the Conference Settlement Committee.

(11) To have the oversight of the conduct of ministers within its bounds.

IV.—The Conference

21. The Conference shall consist of the ministers on the rolls of the Presbyteries within its bounds, and an equal number of non-ministerial representatives of pastoral charges chosen as provided for in subsection 20 (par. 10).

22. It shall be the duty of the Conference:

(1) To meet every year.

(2) To determine the number and boundaries of the Presbyteries within its bounds, have oversight of them, and review their records.

(3) To receive and dispose of appeals and petitions, subject to the usual right of appeal.

(4) To see that, as far as possible, every pastoral charge within its bounds shall have a pastorate without interruption, and that every effective minister shall have a pastoral charge, and to effect this through a Settlement Committee which it shall appoint annually.

(5) To examine and ordain candidates for the ministry who have fulfilled the prescribed requirements and have been recommended by Presbyteries.

(6) To receive ministers from other Churches subject to the regulations of the General Council.

(7) To deal with matters referred to it by the General Council.

(8) To select an equal number of ministerial and non-ministerial representatives to the General Council.

(9) To have oversight of the religious life of the Church within its bounds, and to adopt such measures as may be judged necessary for its promotion.

V.—The General Council

23. The General Council shall consist of an equal number of ministers and non-ministerial representatives chosen by the Conferences. Its regular meeting shall be held every second year. Its presiding officer shall be the chief executive officer of the Church, and during his term of office he may be relieved of his pastoral or other duties.

24. The General Council shall have full power:

(1) To determine the number and boundaries of the Conferences, have oversight of them, and review their records.

(2) (*a*) To legislate on matters respecting the doctrine, worship, membership and government of the Church, subject to the conditions: First, that before any rule or law relative to these matters can become a permanent law, it must receive the approval of a majority of the Presbyteries, and, if advisable, pastoral charges also; Second, that no terms of admission to full membership shall be described other than those laid down in the New Testament; and, Third, that the freedom of worship at present enjoyed in the negotiating Churches shall not be interfered with in The United Church.

(*b*) To legislate on all matters respecting property, subject to the limitations elsewhere provided in this Basis of Union, and subject also to the approval of the Conference in which the property is situated.

(3) To prescribe and regulate the course of study of candidates for the ministry and to regulate the admission of ministers from other Churches.

(4) To receive and dispose of petitions, memorials, etc.

(5) To dispose of appeals.

(6) To determine the missionary policy of the Church, and to provide for the conduct of its missions.

(7) To have charge of the colleges of the Church, and to take what measures are deemed advisable for the promotion of Christian education.

(8) To appoint committees or boards and officers for the different departments of church work, and to receive their reports and give them instructions and authority.

(9) To correspond with other Churches.

(10) And in general to enact such legislation and adopt such measures as may tend to promote true godliness, repress immorality, preserve the unity and well-being of the Church, and advance the kingdom of Christ throughout the world.

THE MINISTRY

I.—Pastoral Office, Including Term of Service

Recognizing the desirability of preserving the essence of both the settled pastorate and the itinerancy, the Joint Committee is of the opinion that a harmony of both principles is possible, and that the best features of both systems may be retained. We, therefore, recommend as follows:

1. The pastoral relation shall be without a time limit.

2. The policy of the Church shall be that every pastoral charge shall have, as far as possible, a pastorate without interruption, and that every effective minister shall have a pastoral charge.

3. There shall be for each Conference a Settlement Committee, consisting of ministers and laymen, and appointed annually by the Conference. On this Committee each Presbytery shall be represented. It shall be the duty of this Committee to consider all applications for settlement from ministers and pastoral charges within the district over which it has jurisdiction. For this purpose it shall meet annually before the meeting of the Conference next after that by which it was appointed.

4. A minister by his own action and a pastoral charge through its constitutional representatives may, by such a date before the annual meeting of the Settlement Committee as the General Council shall determine, seek a change of pastoral relation by means of an application through the Presbytery to the Settlement Committee. All such applications shall be in writing.

5. Any pastoral charge, in view of a vacancy, may extend a call or invitation to any properly qualified minister or ministers, but the right of appointment shall rest with the Settlement Committee, which shall report to the Conference for information only.

6. (*a*) When a pastoral charge about to become vacant at the end of the Conference year, fails to give a call or invitation within the time specified by the General Council, the Settlement Committee shall make the appointment.

(*b*) When a pastoral charge becomes vacant during the Conference year through death or other emergency, the Presbytery concerned shall confer with the charge itself or with its constitutional representatives, and thereafter may arrange a supply for the remainder of the Conference year.

7. The Settlement Committee shall also have authority to initiate correspondence with ministers and pastoral charges with a view to completing arrangements to secure necessary and desirable settlements.

(*a*) Any minister shall have the right to appear before the Settlement Committee to represent his case in regard to his appointment; and any pastoral charge or Official Board may also appear by not more than two representatives, properly authorized in writing, appointed from among its members at a regular meeting, or at a special meeting of which proper notice has been given;

(*b*) When a minister chosen by a pastoral charge cannot be settled, the charge or its constitutional representatives may place other names before the Settlement Committee;

(*c*) While the right of appointment shall rest with the Settlement Committee it shall comply as far as possible with the expressed wishes of ministers and pastoral charges.

8. There shall also be a committee for the transfer of ministers from one Conference to another, which may be composed of the presiding officer of the General Council of the Church, who shall be the convener and chairman of the committee, together with the presiding officers of the several Conferences. This committee shall have authority to transfer ministers and candidates for the ministry from one Conference to another, in harmony with the plan outlined in sections 3-7.

9. The minister in charge shall be the presiding officer of the Session and of the Official Board.

10. Every minister or candidate for the ministry, duly appointed regular pastor to a pastoral charge, shall have the right to conduct services in the church, churches or other places of worship in connection with said charge; and the right of occupancy of the manse or parsonage in connection with said charge, subject, however, to the rules and regulations of The United Church.

II.—Training for the Ministry

1. No candidate for the ministry shall be received unless he has been first recommended by a session, official board, or local church.

2. The duty of inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the ministry recommended by sessions, official boards or local churches, shall be laid upon the Presbytery and such inquiry shall be repeated each year until they are recommended to the Conference for ordination.

3. (1) The attainment of a B.A. degree including Greek, to be followed by three years in the study of Theology, is strongly recommended by the Church. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(2) In cases where the B.A. degree is unattainable, there shall be two alternative courses, both starting from University matriculation.

(*a*) Three years, at least, in Arts, followed by three years in Theology. Before ordination every candidate shall spend twelve months in preaching and pastoral work.

(*b*) Two years' preaching under the supervision of a Presbytery, with appropriate studies, and four years of a mixed Arts and Theological course in college.

4. *Suggested Curricula*:

(1) Course of study in Arts under (2) (*a*). English Language and Literature, three years. Two languages, one of which must be Greek, two years in each.

Philosophy, including Psychology, Logic and Ethics two years, Two other subjects from the Arts curriculum at the option of the student—one year in each.

(2) Course of study under (2) (*b*):

(*a*) While under supervision of Presbytery, and engaged in preaching for two years:

English Bible; New Testament in Greek; Elements of Theology—Life of Christ; History of Missions; English Literature; Practical Training, including preparation of sermons.

(*b*) Four years of mixed Arts and Theological Course in College.

The Arts Course.—English Language and Literature; Philosophy, including Psychology; Logic and Ethics; one language; any one option from the Arts Course.

Theological Course.—Homiletics; Pastoral Theology; Systematic Theology; New Testament Languages and Literature; Old Testament Literature (English Bible); Church History; Christian Ethics and Sociology.

5. The following is suggested as a comprehensive course in Theology, from which may be selected subjects sufficient to constitute the three years' course in Theology as under 3 (1) and (2) (*a*):

Old Testament Language and Literature, including Textual Criticism. Exegesis, Biblical Theology, Introduction, Old Testament History and Old Testament Canon; New Testament Language and Literature, including Textual Criticism, Exegesis, Biblical Theology, Introduction, New Testament History and New Testament Canon; English Bible; Church History, including Symbolics; Systematic Theology; Apologetics, including Philosophy of Religion, History of Religion, and Comparative Religion; Christian Ethics and Sociology; Christian Missions; Practical Training, including preparation and delivery of sermons, preparation for and conduct of public worship, administration of the Sacraments, Church Law, the art of teaching and Sunday-school work, public speaking and voice training. Practical Training is to be understood to include not only instruction in these subjects but actual drill wherever the subject admits of it.

6. Provision shall be made in the Theological Colleges for instruction in the subjects of the above suggested course in Theology as far as practicable.

7. In every College special attention shall be given to Practical Training as specified and described above.

8. From the above (5) comprehensive course in Theology the Church shall prescribe certain subjects as compulsory, leaving others to the option of the students in consultation with the College authorities.

9. Candidates for the ministry who have entered on their course in Theology shall be allowed to complete it on the conditions which obtained when they

began, but this privilege shall expire within three years from the date of the union.

10. The General Council shall possess the power of ordaining any person to the ministry if it sees fit so to do.

III.—The Relations of a Minister to the Doctrines of the Church

1. The duty of final inquiry into the personal character, doctrinal beliefs, and general fitness of candidates for the Ministry presenting themselves for ordination or for reception as ministers of The United Church, shall be laid upon the Conference.

2. These candidates shall be examined on the Statement of Doctrine of The United Church, and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the Church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures.

3. Further, in the ordination service before the Conference these candidates shall answer the following questions:

(1) Do you believe yourself to be a child of God, through faith in our Lord Jesus Christ?

(2) Do you believe yourself to be called of God to the office of the Christian ministry, and your chief motives to be zeal for the glory of God, love for the Lord Jesus Christ, and desire for the salvation of men?

(3) Are you persuaded that the Holy Scriptures contain sufficiently all doctrines required for eternal salvation in our Lord Jesus Christ, and are you resolved out of the said Scriptures to instruct the people committed to your charge, and to teach nothing which is not agreeable thereto?

ADMINISTRATION

The Joint Committee, after careful consideration of the Missionary, Educational, and other connexional enterprises of the negotiating Churches, submits the following recommendations in relation thereto:

I.—Missions

1. In the administration of the mission work of The United Church there shall be two departments: (*a*) Home, including all the mission work within the Dominion of Canada, Newfoundland and the Bermudas; (*b*) Foreign, including the missions already established or that may be established in other countries.

2. For the oversight and administration of these two departments there shall be two Boards to be known as the Board of Home Missions and the Board of Foreign Missions, to be elected in such a manner and endowed with such powers as the General Council may determine.

3. In recognition of the very valuable services rendered by the Women's Missionary Societies, the union, constitution and lines of work of these societies shall be determined by the joint action of their Boards, subject to the approval of the General Council.

4. There shall be placed under the administration of the Home Mission Board of The United Church the moneys now administered under the caption of the Sustentation Fund, and Church and Parsonage Aid Fund of the Methodist Church; the Home Mission and Augmentation Funds, French Evangelization Fund, and Church and Manse Fund (except that under the Foreign Mission Board) of the Presbyterian Church; the Home Mission Fund of the Congre-

gational Churches; and such portion of the Mission Fund now raised by the Methodist Church, and the Foreign Mission Board of the Presbyterian Church, as is now expended in Canada, Newfoundland and the Bermudas.

5. There shall be placed under the administration of the Foreign Mission Board of The United Church the Foreign Mission Fund of the Congregational Churches and that portion of the Mission Fund of the Methodist Church and of the Foreign Mission Fund of the Presbyterian Church now expended in other lands.

6. There shall be placed under the administration of the Board of Social Service and Evangelism and the Board of Sunday Schools and Young People's Societies of the United Church the funds now raised for the work of the Departments of Social Service and Evangelism and the Departments of Sunday Schools and Young People's Societies of the negotiating churches.

7. Inasmuch as certain expenses in connection with the various courts of the Church will have to be met, the ways and means of raising these funds shall be left to the General Council.

II.—Publishing Interests

It shall be left to the General Council of The United Church to determine how far the publications now issued by the negotiating Churches shall be amalgamated.*

III.—Colleges

The Colleges at present connected with the negotiating Churches exist, each under its own charter, and in various relations to the respective Churches. These relations affect, first, the appointment of the Governing Board, second, the appointment of Professors in the Faculty of Theology; third, assistance or maintenance from funds controlled by the Church.

1. All the Colleges connected with the three negotiating Churches shall, as far as possible, sustain the same relation to The United Church as, under their charter, they now sustain to the respective Churches, until the General Council shall determine otherwise and necessary legislation shall give effect to changes made thereby.

2. The policy of the Church shall be the maintenance of a limited number of thoroughly equipped Colleges, due regard being paid to the needs of different parts of the country, and in furtherance of this policy amalgamation shall be effected as soon as possible in localities where two or more Colleges are doing the same class of work.

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*The periodicals published by the Methodist Church are as follows: *Christian Guardian* (weekly), Toronto; *Epworth Era* (monthly), Toronto; *The Missionary Outlook* (monthly), Toronto; The *Wesleyan* (weekly), Halifax, and a Series of Sabbath School Illustrated Papers and Lesson Helps for Teachers and Scholars.

By the Presbyterian Church: *The Presbyterian Record* (monthly), Montreal, and a Series of Sabbath School Illustrated Papers and Lesson Helps for Teachers and Scholars. (Since the Basis was adopted, the Presbyterian Church has established a Church weekly, *The Presbyterian Witness.*)

The *Congregationalist*, a weekly paper, is published by the Publication Department of the Congregational Union of Canada.

The Methodist Church also possesses a printing plant, and carries on a general publishing business—"The Methodist Book Room," Toronto—the Eastern section of the Book Committee owning the property in Halifax in which the business is transacted.

The relation of the publishing interests of the Methodist and Presbyterian Churches to their respective Churches and the general methods of management are similar in each case, save that in the case of the Methodist Book concern, allocation of profits is made to the Superannuation Fund.

3. In addition to the Governing Boards of the several Colleges there shall be appointed by the General Council a Board of Education, which shall have such a general oversight of the Educational interests of the Church as the General Council may assign to it, and carry out such measures as may be decided in reference thereto.

4. There shall be a general Educational Fund, administered by the Board of Education, for the purpose of supplementing the revenues of the several colleges and assisting students in their preparation for the ministry, and for such other purposes and under such regulations as the General Council may from time to time determine.

5. The several educational institutions shall be encouraged to obtain permanent endowments for their maintenance, may receive contributions for this and other purposes at any time, and, upon receiving the consent of the Board of Education, may proceed to appeal for such funds.

IV.—Benevolent Funds

Whereas there exist, in some form, in all the negotiating Churches funds to aid aged and retired ministers, and widows and orphans of ministers, provision for similar purposes shall be made in the constitution of The United Church by such amalgamation or modification of existing methods as may be found practicable; and such provision shall embrace the following particulars:

1. The rights of present and prospective claimants on existing funds in any of the negotiating churches shall be adequately protected. To this end:

(1) The present capital investments of the various benevolent funds of the negotiating Churches, and the income now contributed to those funds by publishing interests shall be combined into a "common trust," if practicable. The rights of present claimants and of prospective claimants (the latter being computed as of the date of the union) shall be a first charge on the revenue from this trust. If it be found that differences in the constitution and administration of the several funds are such as to necessitate separate trusts, instead of a common trust, this shall not be a bar to the carrying out of the general plan, because in that case their revenues shall be combined.

(2) The General Council of The United Church shall provide for (*a*) the assessing of each minister who is a member of any of the existing funds at the date of the union and of all ministers received into or ordained in The United Church after the union, on the basis of stipend or age, or both stipend and age, as the General Council may determine, and (*b*) the collecting of contributions, which shall be obligatory upon all local churches, based upon an equitable allocation or assessment under the rules to be formulated by the General Council, the minimum of such allocation or assessment being the amount which, together with the revenue from said trust or trusts and the foregoing assessment upon ministers, is requisite to make good the claims of claimants upon the Superannuation Fund to be instituted by the General Council.

2. Claimants on the proposed Fund shall include the following:

(*a*) All ministers who, at the time of the union, are beneficiaries of existing funds.

(*b*) All ministers who, at the time of the union, are regular contributors to existing funds on the scale provided by their respective denominations.

(*c*) All ministers' widows and orphans who are now, or may hereafter become, entitled to participate in the proposed Fund.

(*d*) All ministers, not members of or contributors to existing funds, who may signify their desire to become members of and contributors to the proposed Fund, on the basis of payments sanctioned by the General Council of The United Church.

Provision shall be made whereby ministers so applying may, by a certain scale of payments, be entitled to have their claim upon the proposed Fund date from the time of their reception into the ministry of any of the negotiating Churches instead of from the date of the union.

(*e*) All ministers received into or ordained in the Church after the union inasmuch as they shall be required at the time of their reception or ordination to become members of and contributors to the proposed Fund.

3. The sources of revenue of the proposed Fund shall be the following:

(*a*) Contributions of ministers who are members of said Fund at its inception, or afterwards become such, on a scale to be adopted by the General Council of the Church.

(*b*) Offerings in all local churches based upon an equitable allocation to be made by the Board of Management of said Fund, under regulations sanctioned by the General Council.

(*c*) Legacies and donations given for the purpose.

(*d*) Such grants from the profits of the publishing interests of the Church as may from time to time be determined under regulations to be framed by the General Council.

(*e*) Proceeds of any investments that may be made in the interests of the said Fund.

APPENDIX ON LAW

1. When a Basis of Union has been agreed upon by the negotiating Churches, the union should be consummated and The United Church incorporated by a Special Act of the Parliament of Canada.

2. The Act of the Parliament of Canada consummating the Union and incorporating The United Church should contain, among others, provisions to the following effect:

(1) Ratifying and confirming the Basis of Union as agreed upon, and empowering The United Church to acquire and hold property.

(2) Making clear (*a*) that The United Church shall have the powers of legislation mentioned in sub-paragraph (2) of paragraph 24 of the Polity Section of the Basis of Union, subject to the safeguards thereby imposed, in such full and ample manner as to render impossible the existence in connection with The United Church of the conditions which have arisen in Scotland in connection with The United Free Church of Scotland, under the decision of the House of Lords, touching its property and doctrine.

(*b*) That all the estate, real and personal, belonging to or held in trust for or to the use of the negotiating Churches, or belonging to or held in trust for or to the use of any corporation under the government or control of, or in connection with, any of the said negotiating Churches, shall be vested in The United Church or in Boards, Committees or Corporations under the control thereof, and shall be used and administered in accordance with the terms and provisions of the Basis of Union.*

Note.—This provision would cover all property which might properly be described as denominational property.

*At a meeting of the Presbyterian Union Committee held on December 15th, 1914, it was resolved that "it is expected that in the proposed legislation proper provision will be made to guard the rights or privileges of any minority which may be opposed to Union."

(*c*) That, subject to the provisions of the next succeeding paragraph hereof, all property, real and personal, under the jurisdiction of the Parliament of Canada held in trust for or to the use of a church, charge, circuit or congregation of any of the negotiating Churches, shall be held by trustees appointed by or on behalf of such church, charge, circuit or congregation, upon trusts set forth and declared in a Model Trust Deed.

This Model Trust Deed should be a schedule to the Act, and should contain, among others a provision to the following effect: That the property is held for the church, charge, circuit, or congregation as a part of The United Church, and that no property so held shall be sold, exchanged, or in any manner encumbered unless the Presbytery shall, at the instance of the church, charge, circuit or congregation, have given its sanction, subject to an appeal, if desired, to the Conference.

(*d*) That any property or funds owned by a church, charge, circuit or congregation at the time of the union solely for its own benefit, or vested in trustees for the sole benefit of such church, charge, circuit or congregation, and not for the denomination of which the said church, charge, circuit or congregation formed a part, shall not be affected by the legislation giving effect to the union or by any legislation of The United Church without the consent of the church, charge, circuit or congregation for which said property is held in trust.

Note.—To avoid uncertainty as to title, all churches, charges, circuits or congregations coming within the provision of this clause should be named in a schedule attached to the Act, and the provisions of this section should be limited to the churches, charges, circuits or congregations so enumerated in the schedule.

(*e*) That all lands, premises and property acquired for the use of a local church or a pastoral charge of The United Church shall be held, used and administered upon the trusts of the said Model Trust Deed above referred to.

3. Special acts of the Legislatures of the several Provinces of the Dominion and of Newfoundland and the Bermudas and any other country in which the negotiating Churches hold property should be obtained, containing similar provisions and vesting in the manner above indicated the above and like classes of property and interests over which the said Legislatures may respectively have jurisdiction, and rendering effective in the said several jurisdictions the other provisions relating to the said union.

A BRIEF HISTORY OF THE CHURCH UNION MOVEMENT

(The following brief history of the Church Union Movement was prepared, by direction of the Joint Committee on Church Union, by the Secretaries from time to time of that Committee, as follows:

"Early Negotiations, 1902-1908," by Revs. A. Sutherland, D.D., E. D. McLaren, D.D., and T. B. Hyde.

"The Supplementary Statement, 1908-1914," by Revs. J. H. Ratcliff, D.D., T. Albert Moore, D.D., and W. H. Warriner, D.D.

"Developments, 1914-1921," and "Further Developments, 1921-1924," by Revs. W. H. Warriner, D.D., T. Albert Moore, D.D., and J. H. Edmison, D.D.).

I. EARLY NEGOTIATIONS, 1902-1908.

The negotiations carried on from 1903 to 1908, looking to an organic union of the Presbyterian, Methodist and Congregational Churches in the Dominion of Canada, had their origin in the efforts that were put forth during the years 1899 to 1903 to prevent, as far as posssible, any unseemly rivalry and any waste of men and means in the mission work which is being carried on by these different Churches, especially in the newer districts of the country.

In 1899, at the request of its Home Mission Committee, the General Assembly of the Presbyterian Church appointed a small committee "to meet and confer with representatives from other evangelical churches, having power to enter into any arrangement with them that will tend to bring about a more satisfactory state of things in our Home Mission Fields, so that the overlapping now complained of may be prevented." This action was communicated to the authorities of the Methodist Church, and the General Conference of that Church, in the autumn of 1902, appointed a similar committee.

These two committees met on three different occasions for the consideration of the problem of co-operation in Home Mission work. As a result of their deliberations, the following resolutions were unanimously adopted:

1. "That a letter, couched in identical terms, be sent by the Missionary Secretaries, on behalf of the Joint Committee, to the Superintendents of Missions of their respective Churches, and also to the ministers or missionaries in charge of Home Mission Fields, setting forth the action of the General Assembly and General Conference, the views and wishes of the Joint Committee, and the expectation that they will co-operate in all practical ways to promote the end in view. We also recommend that the letters be published in the denominational papers of the two Churches concerned.

2. "That the Superintendents of both Churches be strongly urged to keep the principle of comity and co-operation steadily in view, and to apply the same wherever practicable in the arrangement of the work. To this end we recommend that the Superintendents whose jurisdiction covers substantially the same field, meet together at intervals for consultation in the spirit of mutual helpfulness and ready concession, respecting the opening of new fields, or the possible readjustment of fields already occupied.

3. "That where a field has been occupied for at least one year by one of the Churches, the Superintendents be recommended to act as far as possible on the principal of non-intrusion, having due regard to the promotion of the Kingdom of Christ, and the interests of the two Churches.

4. "That ministers and missionaries of both Churches and missions covering the same territory, in whole or in part, be recommended to consult,

where it seems necessary or desirable, regarding a possible readjustment of their fields, when that can be done to mutual advantage, and report their views to their respective Superintendents, District Meetings and Presbyteries."

In the meantime a definite proposal for the organic union of the Presbyterian, Methodist and Congregational Churches had emanated from the Methodist Church; the General Conference, at its quadrennial meeting held in the city of Winnipeg in September, 1902, having adopted the following resolution:

"While this Conference declares itself in favor of a measure of organic unity wide enough to embrace all the evangelical denominations in Canada, and regrets that hitherto all efforts and negotiations have failed to result in the formation of such a comprehensive scheme, so that at present the outlook for it does not seem practicable;

"Yet, inasmuch as the problem of the unification of several of these denominations appears to present much less serious obstacles, since their relations are already marked by a great degree of spiritual unity, and they have already become closely assimilated in standards and ideals of church life, forms of worship and ecclesiastical polity;

"And since, further, the present conditions of our country and those in immediate prospect demand the most careful economy of the resources of the leading and aggressive evangelical denominations, both in ministers and money, in order to overtake the religious needs of the people pouring into our new settlements, which economy seems impossible without further organic unity, or its equivalent;

"This General Conference is of the opinion that the time is opportune for a definite practical movement concentrating attention on, and aiming at the practical organic unity of, those denominations already led by Providence into such close fraternal relations;

"And whereas a definite proposal has been discussed to some extent in the press and elsewhere looking to ultimate organic union of the Presbyterian, Congregational and Methodist Churches in Canada, this General Conference, in no spirit of exclusiveness towards others not named, declares that it would regard a movement with this object in view with great gratification, believing that the deliberate friendly discussion of the doctrinal, practical and administrative problems involved, with the purpose of reaching an agreement, would not only facilitate the finding and formulation of a Basis of Union, but would also educate the people interested into a deeper spirit of unity, and into that spirit of reasonable mutual concession on which the successful consummation of such movements utimately so largely depends;

"And this General Conference would further commend this movement to the prayerful interest and sympathy of the Methodist Church, in the devout and earnest hope that, if organic union of the denominations named be achieved, it may be accompanied with great blessings to the Church and to the nation at large and redound to the greater glory of God;

"That a representative committee, to be composed of the General Superintendent, seven ministers and seven laymen, be appointed to receive communications on the subject of the foregoing resolutions from the Churches named, confer with committees that may be appointed by such Churches, and report to the next General Conference."

This resolution was submitted to the General Assembly of the Presbyterian Church at its annual meeting held in the city of Vancouver in June, 1903, and by it referred to its committee on correspondence with other Churches. This committee met on the 21st of April, 1904, in conference with the com-

mittees of the Methodist and Congregational Churches, when the following resolution was unanimously adopted:

"That this joint committee, composed of representatives of the Presbyterian, Methodist and Congregational Churches, assembled to confer together respecting an organic union of the Churches named, would reverently and gratefully recognize the token of the Master's presence as evidenced by the cordial, brotherly spirit and earnest desire for Divine guidance maintained throughout the entire session.

"While recognizing the limitations of our authority as to any action that would commit our respective Churches in regard to a proposal that is yet in the initial stage, we feel free, nevertheless, to say that we are of one mind that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of the chief assemblies of the Churches concerned for such further action as they may deem wise and expedient."

The finding thus arrived at was duly reported to the General Assembly of the Presbyterian Church at its meeting in St. John, N.B., in the following June, and to the Congregational Union of Ontario and Quebec and the Congregational Union of Nova Scotia and New Brunswick in the months of June and July respectively, and committees were appointed by these two Churches to confer on the subject of Church Union with the committee previously appointed by the Methodist Church.

The conveners of the committees thus appointed were: Presbyterian, Rev. Principal Caven, D.D.; Methodist, Rev. A. Carman, D.D.; Congregational, Rev. Hugh Pedley.

It was decided by these conveners that the first joint meeting of the three denominational committees should be held in Knox Church, Toronto, on Wednesday the 21st day of December, 1904.

Previous to that date, the Rev. Principal Caven was removed by death, and his place on the Presbyterian section was taken by the vice-convener, the Rev. Dr. Warden, who was unanimously chosen to preside over the deliberations of the first conference of the three committees. Two days, of three sessions each, were spent in these deliberations. At the meeting of the General Assembly of the Presbyterian Church in June, 1905, Dr. Warden was appointed convener of the Assembly's Committee on Church Union, and Principal Patrick, vice-convener.

When the Joint Committee met for its second conference, in December, 1905, the convenership of the Presbyterian section was again vacant through death; and the vice-convener, Principal Patrick, was called upon to fill the place of the late Dr. Warden, as Dr. Warden one year previous had been called upon to take the place of the late Principal Caven. The deliberations of the second conference occupied two days and were presided over by the Rev. Dr. Carman.

The Convener of the Congregational section, Rev. Hugh Pedley, of Montreal, being in England when the Joint Committee met for the third time, in September, 1906, the Rev. J. W. Pedley was called to the chair. At this meeting, to which three days were devoted, the Executive reported that, in accordance with the resolution adopted by the General Assembly of the Presbyterian Church in June, 1906, it had been decided "to address a friendly letter to the Archbishops and Bishops of the Church of England in Canada, and to the Chairmen or Presidents of the various Baptist Conventions, explaining the action already taken by the Joint Union Committee, and extending to the authorities of the Churches named a cordial invitation to send delegates to participate in their discussions, should they consider it advisable to do so." This action of the Executive was cordially approved by the Joint Committee.

The Baptist Convention of Ontario and Quebec, in their reply to the invitation addressed to them, set forth the distinctive principles of their Church, and stated that, because of these principles, they considered it "necessary to maintain a separate organized existence," and "to propagate their views throughout the world."

In view of the cordial and brotherly replies sent by the representatives of the Church of England, a special committee was appointed to confer with any delegation that might be appointed by that Church. The question of appointing delegates to meet with that special committee is still under consideration by the General Synod's Committee on Church Union.*

At its fourth conference, in 1907, the Joint Committee continued in session from Wednesday, the 11th, to Monday, the 16th of September, under the chairmanship of the Rev. Principal Patrick.

The fifth conference was held on the 9th, 10th and 11th days of December, 1908, and was presided over by the Rev. Dr. Carman.

With the exception of the first, the conferences of the Joint Committee have all taken place in the Metropolitan Church, Toronto.

At the first conference the Joint Committee was subdivided into five subcommittees, charged, respectively, with the consideration of all questions bearing upon the following subjects: Doctrine, Polity, the Ministry, Administration, and Law. At each conference the results of the deliberations of the subcommittees were submitted to and revised by the Joint Committee. They were then considered by the denominational sections meeting separately, and again considered by the Joint Committee in the light of any suggestions offered by the denominational sections. As thus amended they were published each year for the information of the negotiating Churches, along with the official report of the Proceedings of the Joint Committee.

Various suggestions have, from time to time, been sent forward by individuals or by Church courts; and these suggestions, whether transmitted through the denominational committees, or coming directly under the notice of the Joint Committee, have all received due consideration.

The negotiations that have been carried on during the past five years have been characterized by a spirit of the utmost brotherliness; and while all matters in dispute have been discussed with the greatest frankness, the members of the Joint Committee have found it remarkably easy to "keep the unity of the spirit in the bond of peace." Each succeeding conference has deepened their confidence in one another's sincerity and their respect for one another's convictions; and with increasing earnestness they have addressed themselves to the practical task of envolving from their different views and practices the system that would be best adapted to the circumstances and requirements of the Church of Christ in Canada.

One of the last acts of the Joint Committee, on the night of Friday, 11th December, 1908, was the adoption of the following resolution proposed by Principal Gordon, and seconded by Judge Leet:

> "THIS Joint Committee on Church Union, representing the Presbyterian, Methodist and Congregational Churches, in closing their fifth conference, desire to acknowledge with humble gratitude the goodness of God manifested in all their meetings.
>
> "In the brotherly spirit of their deliberations, in the harmony of their decisions, in the solution of many difficulties presented to them, they recognize the guidance of the Divine Spirit, and they submit the results of their conference to the Churches represented by them.

*The present editors have received information of further action in this matter.

"They believe that the conclusions to which they have been led in regard to the important interest considered by them show that the organic union of the negotiating Churches is practicable. They assume that ample opportunity will be given, not only to the courts, but also to the general membership of the various Churches, to consider the results of their conferences, and they expect that the more fully these are considered the more generally will they be improved.

"The Joint Committee would have been glad to welcome to their conference representatives of other Christian communions, and, although this widening of the conference has not yet been found practicable, they hope that, in the event of a union of the negotiating Churches, a still more comprehensive union may in the future be realized.

"The Joint Committee regard their work as now substantially completed. They commit it to the Great Head of the Church for His blessing, and to those portions of His Church which they represent with confident hope of their approval.

" 'Let Thy work appear unto Thy servants and Thy glory unto their children. Let the beauty of the Lord our God be upon us; and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it.' "

II. SUPPLEMENTARY STATEMENT, 1908-1914.

The General Assembly of the Presbyterian Church in 1909, upon reception of the report of its Committee on Church Union, in which was included the Basis of Union as adopted by the Joint Committee in 1908, said. "The Assembly receive the report and learn with deep gratification that the Joint Committee on Union have, after five years' enquiry and discussion, arrived at the conclusion that in their judgment the organic union of the three negotiating churches is practicable.

"Inasmuch as the Joint Committee have expressed their conviction that the voting on the question of Union should take place simultaneously in the three negotiating Churches, and inasmuch as the General Conference of the Methodist Church will not meet till the month of September, 1910, the Assembly agree that the judgment of the Church at large on this important subject be not sought until after that date.

"They direct, however, that copies of the report be sent down to Presbyteries, Sessions and Congregations, for their use, in order that they may be fully informed as to the whole question, and be prepared to deal with it when it comes before them for disposal."

In 1910 The General Assembly adopted the following resolution:

"The Assembly declare their approval of the Documents agreed upon by the Joint Committee as a basis upon which this Church may unite with the Methodist and Congregational Churches, and they direct that this resolution, along with the above-mentioned Documents, be transmitted to Presbyteries for their judgment under the Barrier Act, instructing Presbytery Clerks to report the decisions arrived at to the clerks of the General Assembly not later than the first day of May, 1911.

"The Assembly are of opinion that, in the event of the returns from Presbyteries warranting further steps being taken in the direction of union, the Assembly of 1911 will proceed to consult Sessions and Congregations regarding the whole matter."

The report of the vote by Presbyteries to the General Assembly of 1911 was that, of the 70 Presbyteries of the Church, 67 voted on the question. 50 Presbyteries voted to approve, while 20 did not signify approval in terms of the Barrier Act. The votes cast in the Presbyteries were: 793, approval, and

476, non-approval. The Assembly sent the whole question down to Sessions and Congregations for their judgment.

The General Conference of the Methodist Church in 1910 declared "its approval of these documents agreed upon by the Joint Committee as a basis upon which the Presbyterian, Methodist and Congregational Churches may unite." It further directed the General Conference Special Committee to send the documents "to the District Meetings for consideration, and to the Annual Conference for consideration and adoption or rejection;" and "if the reports from the Annual Conferences warrant such action, to send the documents of the Basis of Union to the Official Boards and the membership of the Church for consideration and adoption or rejection," and gave authority to the General Conference Special Committee, if the result of the vote would warrant the action, "to call a special meeting of the General Conference further to consider the matter of consummating the proposed union."

The result of the vote by Conferences was that 11 Conferences voted approval, and 1 non-approval. The vote by members was: 1,579 voted approval and 270 non-approval. The General Conference Special Committee by resolution directed that the whole question be referred to the Official Boards and membership of the Church.

The Congregational Union in 1909, after reciting the steps taken and referring to various subjects contained in the Basis, adopted the following:

The Congregational Union at its annual meeting in 1904 decided "that organic union is both desirable and practicable. It now remains to decide whether organic union on the basis prepared by the Joint Committee is desirable and practicable. As this must be determined in the Congregational way by the votes of the churches, your Committee would recommend that the documents agreed upon by the Joint Committee, along with this report, be sent to the churches for consideration.

The vote of the elders, officials and members taken in the three negotiating churches was as follows:

Presbyterian: in answer to the question, "Are you in favor of organic union with the Methodist and Congregational Churches?" of 9,675 elders, 6,245 voted for, 2,475 against. Of 287,944 communicants, 106,755 voted for, and 48,278 against. Of the adherents, 37,175 voted for, and 14,174 against. In answer to the question: "Do you approve of the proposed Basis of Union?" 5,104 elders voted for, and 2,192 against. 77,993 communicants voted for, and 27,197 against; 27,756 adherents voted for, and 10,316 against.

Methodist: Of 29,820 Officials, 23,475 voted for, and 3,869 against. Of 293,967 members, 18 years of age and over, 150,841 voted for and 24,357 against. Of 29,373 members under 18 years of age, 17,198 voted for, and 2,615 against. Of adherents, 42,115 voted for, and 7,234 against.

Congregationalist: Of 10,689 members, 2,933 voted for, and 813 against the Basis.

Subsequent to the taking of the vote the courts of the negotiating Churches took the following action:

The Congregational Union of Canada resolved "That this Union considers the action it has already taken as sufficient and will now wait until the other negotiating bodies have had an opportunity of testing to a corresponding degree the feeling of their constituencies." (Year-Book, 1910-11, p. 31).

The General Conference Special Committee of the Methodist Church declared itself "satisfied that the Methodist Church is now prepared to proceed toward the Union of the three negotiating Churches on the Basis of Union heretofore agreed upon." (Minutes, July 16-17, 1912).

The General Assembly of the Presbyterian Church resolved as follows: "In view of the extent of the minority, which is not yet convinced that

organic union is the best method of expressing the unity sincerely desired by all, the Assembly deems it unwise immediately to proceed to consummate the union, but believes that by further conference and discussion practically unanimous action can be secured within a reasonable time. It also resolved that all suggestions "be referred to the Union Committee for their consideration in the hope of removing objections and with a view to further conferences with the Committees of the other negotiating churches." (Minutes, 1912, pp. 45-46).

In 1913 the Assembly resolved that for the fullest and fairest consideration of every aspect of the question further amendments to the present Basis of Union and alternative proposals be invited and referred to its Union Committee, "in order that after considering them it may again enter into conference with the Committees of the other negotiating churches, with the view of setting before our people a final presentation of the question for their judgment. (Appendices to Minutes, p. 302).

In 1914 the Assembly invited the Methodist and Congregational Churches to meet in joint-committee with its own Union Committee, in order to consider an amended Basis and to prepare a Basis that might be submitted to the Assembly of 1915. (Minutes, 1914, p. 41).

Meanwhile the Congregational Union had reappointed its Union Committee year by year, and in 1914 the General Conference of the Methodist Church, in response to the above invitation, reappointed its Union Committee. These Committees met in joint conference in Bond Street Congregational Church, Toronto, on the 16th and 17th of December, 1914, and discussed (1) the proposed changes in the Basis of Union suggested by the General Assembly of the Presbyterian Church, (2) changes suggested by the denominational Committees on Church Union, (3) the name to be given to the United Church and the names to be given to the courts and officials of the United Church, (4) the legal aspects of the whole question of Church Union, (5) other matters preparatory to the final recommendation regarding Church Union to be presented to the proper courts of the negotiating Churches. Upon these various subjects conclusions were reached which are embodied in an amended Basis of Union attached hereto.

At the close of the proceedings there was passed the following resolution, moved by Rev. Salem G. Bland, D.D., and seconded by President W. C. Murray:

"This Joint Committee on Church Union, representing the Presbyterian, Methodist, and Congregational Churches, in closing this session desire to give thanks to God for the guidance of His Spirit in their deliberations. They gratefully acknowledge that all the discussions have been marked by such a brotherliness, a freedom, a disinterested effort for the best, as can only, in the judgment of the Committee, be ascribed to the gracious and unifying influence of the Spirit of Christ. The Committee, in commending this Basis, so harmoniously amended, to the judgment of the negotiating Churches, do so in a faith strengthened by this conference that this movement so wonderfully carried on thus far will be brought. by the blessing of the great Head of the Church, to a cordial consummation."

III. DEVELOPMENTS, 1914-21.

Congregational Church.

In June. 1915, the Union Committee expressed its approval of the amended basis as submitted, its gratification that the negotiations so long pending had been advanced another stage, and the hope that there would be no unnecessary delay in bringing the proposed union to a successful consummation.

In June, 1916, after hearing the report of the action of the Presbyterian Assembly, the Union expressed itself through the Committee as being prepared

to continue its policy of patiently waiting until further action was taken by the Presbyterian Church, holding itself in readiness to take all necessary constitutional and legal steps when these should be called for.

In 1917 and 1918 no special action was taken other than to agree to continue all forms of co-operation that had been organized, gratification being expressed over what had been accomplished.

In 1920 the Committee again emphasized the necessity of patiently waiting, urging at the same time continued co-operation, while guarding against any weakening, disintegration or slackening of endeavor in this period of uncertainty.

In 1921 joy was expressed over the action of the Presbyterian Assembly in its vote to consummate the union, and the Committee was instructed to take such action as might be found necessary to bring the corporate union into effect as speedily as possible.

Methodist Church.

The General Conference of the Methodist Church in 1918 received and confirmed the action of the Committee on Church Union, in December, 1914, specifically concerning the name to be given the United Church, and its governing bodies and courts; considered the action of the negotiating churches and adopted the following:—"The General Conference, while recognizing the acute situation resulting from long delay, would counsel patience, a wise and Christian endeavor to meet pressing local situations by co-operation, a cordial spirit towards those local Methodist and Presbyterian congregations that have with good intent anticipated the consummation of organic union, and always a loyal devotion to the work of Christ committed to our Church." In token of the whole hearted purpose of the Methodist Church to consummate church union at the earliest possible time the Church Union Committee was reappointed, and authority given to call the General Conference in special session if necessary.

In October, 1921, the General Conference Special Committee sent forward the following to the Joint Committee on Church Union:—"In our opinion, a prerequisite to any extension of co-operation is the appointment of a joint committee, instructed to consider and prepare such legislation as will be needed to give effect to the decisions of the Churches by the statutory incorporation of the United Church of Canada. When this has been done the minds of our people will be more clear as to the situation, and it will be possible to consider measures for the increased efficiency and economy of common enterprises."

Presbyterian Church.

In 1915, the Assembly at Kingston, when deciding to submit the whole question of Union to Presbyteries, Sessions and Members and Adherents, arrived at the following finding, which was adopted by a vote of 368 for and 74 against:—

Assembly Minutes, 1915. Page 43.

"This Assembly hereby declares its approval of the 'Basis of Union,' now submitted, as a basis on which this Church may unite with the Methodist and Congregational Churches, and directs that the said basis be transmitted to Presbyteries for their judgment under the Barrier Act, and that the Appendix on Law be also transmitted to Presbyteries for their judgment, and that this Resolution tion be sent therewith:—

The Assembly also directs—

That the question of Union be submitted to Sessions, and also to Communicants and Adherents of the Church, in the following form: "Are you in favor of Union with the Methodist and Congregational Churches of Canada on the Basis of Union approved by the General Assembly of 1915? Yes. No."

N. B. The people are reminded that the decision on this question must be reached on the basis of the votes cast."

In 1916, at Winnipeg, the results of the vote on the question of Union, submitted to Presbyteries, Sessions and Members and Adherents, were reported to the Assembly. The votes stood as follows:—

Assembly Minutes, 1916. Pages 36-37.

PRESBYTERIES	Approving remit	53	
	Disapproving remit	13	
	Ties	3	
	Irrelevant returns	2	
	Rejected (Cariboo)	1	
	No returns from	4	76

Assembly Minutes, 1916. Page 279.

Sessions		Communicants		Adherents		Pastoral Charges & Mission Fields	
For	Against	For	Against	For	Against	For	Against
7,066	3,822	106,534	69,913	36,942	20,004	1,331	494

The Assembly expressed its finding as follows, by a vote of 406 for and 90 against—

Assembly Minutes, 1916. Page 57.

1. "That in accordance with its recommendations this General Assembly of the Presbyterian Church in Canada, do now resolve to unite with the Methodist Church of Canada, and the Congregational Churches of Canada, to constitute 'The United Church of Canada,' on the Basis of Union, approved by the General Assembly of 1915, and by the majority of Presbyteries since consulted under the Barrier Act.
2. That a Committee be appointed to carry out the policy of the Assembly, and to act in co-operation with Committees of the Methodist and Congregational Churches of Canada, in obtaining the necessary legal advice and in taking such steps as may be deemed proper to prepare for making application to the Dominion and Provincial Legislatures for such legislation as may be necessary to secure the conveyance of property to the United Church;
   That this Committee report to the first Assembly following the end of the first year after the close of the War, and
   That, with the consent and authority of that Assembly, application be made for the legislation proposed at the following Session of the Dominion Parliament and the Provincial Legislatures.
3. That provision be made in this legislation to conserve the property rights of all congregations that may determine by a majority vote of the communicants, not to enter the United Church.
4. That the union be consummated as soon after the securing of legislation as the regular steps can be taken."

In 1917, in Montreal, the Assembly again considered the question of Union, and passed the following Resolution:—

Assembly Minutes, 1917. Page 53.

1. That the Assembly express its sincere sympathy with the desire conveyed in many of the Overtures to avoid disunion among the membership of our own Church, and to this end earnestly urge upon our people that debate and organized propagandism on either side be discontinued in the meantime, and that a spirit of prayer be cultivated.
2. That inasmuch as the resolution of the last Assembly sets forth that further action will not be taken until the second Assembly after the close of the War, to secure peace in the

meantime, the Assembly urges that controversy on the matter of Organic Union be dropped by all parties; that no attempt be made at the present time to set forth in detail the action appropriate to a future period, but that the Church patiently await the new light which it may receive by Divine guidance through the growing experience of the people, and the lessons of the War.

The question of Union was next considered in June, 1921, in St. James Square Church, Toronto, when the following decision was reached:—

Assembly Minutes, 1921. Page 30.

1. That whereas the General Assembly of the Presbyterian Church in Canada has already by a large majority expressed itself in favor of Organic Union with the Methodist and Congregational Churches of Canada—

   That whereas two appeals to the members and adherents of the Presbyterian Church in Canada have resulted in a similar way—

   That whereas, during the time when by general agreement the matter of Union was not discussed, nothing has occurred to change the mind of the Church, but rather to confirm and strengthen its previous decision—

   Therefore, be it resolved that this General Assembly take such steps as may be deemed best to consummate organic union with the above named Churches as expeditiously as possible.

2. That the Assembly convey the findings of the Court to the other negotiating Churches and invite conference with them, as to the steps necessary in the premises.

Assembly Minutes, 1921. Pages 49, 50.

3. That a representative committee be appointed, with instructions to confer with the negotiating churches, and to carry out the policy of this Assembly, and to report to the next General Assembly.

4. That in order to facilitate a larger measure of Christian unity the Assembly declares that Presbyterians, who for the sake of Christian unity, unite with Union Affiliated congregations, organized on the plan authorized by the General Assembly, may justly consider themselves in vital fellowship and communion with the Presbyterian Church in Canada, even if for purposes of discipline and order they may be under a Methodist Conference or Congregational Union, and that the other negotiating churches be invited to take similar action.

5. That the Assembly instruct its Boards, Committees, Courts and Congregations to carry out the largest possible measure of co-operation with similar bodies of the other negotiating churches, particularly in the education of candidates for the ministry, Church Publications, Mission and Social Service Work.

6. That a Committee, acting in harmony with Synodical Committees on co-operation, be requested to co-operate with similar committees of the Methodist and Congregational Churches, or Sunday Schools, in conferring with Independent Union Churches, to the end that a better understanding and closer fellowship among all concerned may be promoted.

7. That the Assembly permit, with the consent of the local Presbytery, Presbyterian congregations uniting with Methodist or Congregational Churches, according to the plan authorized by

the Assembly, and in affiliation with one or other of the negotiating Churches, to dispose of Church property for the purposes of the united congregation.

8. That the Assembly guarantees to continue the rights of Ministers in good standing in our church to such of our Ministers as serve in United congregations in affiliation with one or other of the negotiating Churches and such of our ministers as may hereafter be called to serve in Independent Union Congregations only when their settlement is approved by the Presbytery within whose bounds the Independent Union Church is situated.

JOINT COMMITTEE ON CHURCH UNION.

The Joint Committee on Church Union met October 21st, 1921, in Metropolitan Methodist Church, Toronto. There were welcomed to this meeting three regularly appointed representatives of the General Council of Union Churches. Brief statements were made by representatives of each of the negotiating Churches concerning their present attitude towards the consummation of Union. A representative of the General Council of Local Union Churches traced the development of the Union Church Movement in Western Canada, and assured the Joint Committee that "the Local Union Churches are ready to merge into the United Church of Canada as soon as the contemplated union is effected." These four statements profoundly impressed the Committee.

The material decisions of the meetings were as follows:—

1. That a standing Committee on Law and Legislation be appointed to consider and report on the Legislation necessary to give effect to the Union of the negotiating Churches, and to have prepared copies of all proposed bills to be submitted to the Parliament of Canada, and such other legislative bodies as may be necessary in the premises, to be submitted to a further meeting of this Committee, and thereafter to the Supreme Courts of the negotiating Churches; and, further that the Legislation Committee have the power to secure the necessary assistance.

2. That we record our appreciation of the loyalty of Local Union Churches to the parent churches; invite their General Council to send three representatives, as corresponding members, to future meetings of the Committee; suggest that Synods, Conferences and Associations consider the advisability of requesting the Local Union Churches to send representatives (Laymen and Ministers) to attend their meetings, as corresponding members; welcome the assurance that Local Union Churches will support the enterprises of the parent churches not less than the average gifts before Union and express gratitude for the help now being contributed towards these activities; and that the agreements reached in 1917 regarding Local Union Churches, and Local Federations, be revised to meet present needs.

3. That gratification be expressed over the considerable measure of co-operation already effected in Departmental activities, and suggest that each Board or Committee make a survey of its own interests in the light of the contemplated union; also, confer with similar Committees in the other Churches to discover any larger measures of practicable and advisable co-operation; and that such co-operation be reported to the Joint Standing Committee.

4. That we give hearty encouragement to our congregations and church courts that are considering the re-arrangement of their fields.

5. That this Joint Committee on Church Union, in this closing session, expresses its deep gratitude to Almighty God for the truly Christian spirit that has characterized all its discussions and finds in the brotherliness and mutual consideration exhibited in the earnest anxiety to adopt those measures most conducive to the progress of Christ's Kingdom and to the peace and harmony of His Church, the promise of rich spiritual blessing to the Dominion of Canada.

IV. FURTHER DEVELOPMENTS, 1921-1924.

The Congregational Churches.

The Congregational Union of Canada, at its meeting on June 8th, 1922, approved the report of its Church Union Committee, which included the actions taken by the Joint Committee in October, 1921, the report of its own work in preparing the necessary data concerning the Denominational Corporations for the Law and Legislation Committee, and ended as follows:

> "Your Committee cannot forbear expressing the very earnest hope that there will be no unnecessary delay in bringing these prolonged negotiations to a definite and fruitful consummation. That the union of these historic denominations is to be regarded as the ultimate goal of the Christian Unity Movement, now so strongly setting in, we do not believe, but we are convinced that its realization will be a wonderful testimony and a marvellous help in dealing with the pregnant religious situation in Canada. As for the Congregational Churches, they have made no light sacrifices in order that this plan of union should be brought to maturity, and we would deplore any further delay, as detrimental to our own work, and as an injury to the larger interests of the Christian Church in the Dominion. Surely now is the time for definite policy and prompt and vigorous action."

In accordance with the Constitution of the Congregational Union of Canada, which is a voluntary association without legislative authority, the draft legislation for the Dominion and Provincial Legislatures and Trusts of Model Deed, prepared by the Joint Committee, were submitted to the various Congregational incorporated Societies and Funds, and to the individual churches, in order to secure their approval. This resulted in formal approval by all the incorporated Societies and Funds, and by an overwhelming majority of the churches.

The Congregational Union, at its meeting in June, 1923, approved the draft of the proposed legislation, appointed its Committee with power to act in conjunction with the Committees of the sister Churches in procuring such Legislation and taking all such action as should be necessary to consummate the union in "The United Church of Canada." Forty representatives to the first General Council of the United Church were also elected. In regard to the few congregations which had not voted approval, arrangements were made for visitation and further presentation of the matter.

The Presbyterian Church.

In 1922 the Committee on Church Union, in reporting progress at the General Assembly in Winnipeg, stated that the Committee had unanimously decided:

> 1. That the ablest legal counsel possible be obtained—they to consider and report fully upon the legal steps involved in the proposed Union.
>
> 2. That all documents bearing on the proposed Union (including the resolution of the Presbyterian Union Committee, Dec. 15th, 1914, conserving the rights of individual congregations) be submitted to the above named Counsel for their consideration, and

that they be asked to report to the Committee all the steps necessary to consummate the proposed Union, submitting therewith copies of all proposed Bills to be submitted to the Parliament of Canada and the several Legislatures.

3. That on completion of such documents they be submitted to the members of this Committee for consideration, at least thirty days before the meeting of the Committee to consider the same.

As a result of the adoption of this resolution, Mr. W. N. Tilley, K.C., and Mr. R. S. Cassels, K.C., were retained as counsel for the Presbyterian Church.

On receiving the memorandum of counsel, which surveyed the whole field of legislation affecting the Presbyterian Church in Canada, and indicated in a general way the course which the proposed legislation should follow, the Committee approved of the drafting of the required bills as follows: Assembly Minutes 1922. Appendices, Pages 509-511.

1. That counsel be instructed to prepare such draft bills as would be necessary to the Consummation of Union with the Congregational and Methodist Churches, and which would give effect to the resolution of the General Assembly of 1921.

2. That counsel be instructed further to prepare such legislation as will conserve the rights and interests of all parties involved, in consonance with the memorandum of counsel.

The Assembly adopted the report of the Committee and passed the following recommendations:

1. That the Committee be continued and report to the next Assembly.

2. That the General Assembly instruct the Committee on the Protection of Church Property, or its Executive, to investigate the legislation necessary to make effective the finding of the Assembly contained in Clause No. 7, of its instructions on Co-operation, in 1921, and such other forms of Co-operation as were authorized by the Assembly of 1921, and report to the next Assembly. Assembly Minutes 1922. Pages 30 and 32.

3. Your Committee recommends to the General Assembly that the Basis of Union, with the Historical Statement as printed, be received by the Assembly and printed in the minutes.

In 1923, at the meeting of the General Assembly in Port Arthur, the Committee on Union submitted the following recommendations:

1—(*a*) That the General Assembly hereby determines to proceed forthwith to the consummation of Union with the Methodist Church and the Congregational Churches of Canada, upon the terms of the draft Bills herewith presented, which are hereby approved in principle and generally as to form, as necessary to give legal effect to the said Union, and to furnish the United Church with legal authority requisite to corporate action, and as by said Bills provided.

(*b*) That as to matters of form and detail, the General Assembly recommends to the Committee to be appointed, as hereinafter mentioned, the favorable consideration of the changes set out in the "Memorandum showing proposed changes in draft legislation submitted by the Legal Sub-Committee, after consultation with counsel," attached hereto and certified by the hand of the Secretary. Assembly Minutes 1923. Pages 28, 29, 81, 82.

2. That the General Assembly appoint a Committee on Church Union to act for and on behalf of the Presbyterian Church in Canada, in co-operation with similar Committees from the other

negotiating Churches, with authority to put the Bills in final shape, and to procure the enactment of the proposed Acts of the Parliament of Canada, and of the Legislatures of the Provinces of Canada, and of such other Legislatures of the colonies and countries outside of Canada as may be necessary to consummate the said Union.

3. That the General Assembly provide for the appointment of one hundred and fifty members to represent our Church in the first General Council of the United Church of Canada.

4. That the General Assembly instruct its Committees, in co-operation with similar Committees from the other negotiating Churches, to inform the membership of the Church of its action now taken, the time and methods to be decided upon by the Committee in charge, and to take such further steps in preparation for the consummation of Union as will secure the fullest measure of spiritual benefit for an event so momentous in the religious history of this Dominion.

5. That the General Assembly require Presbyteries to furnish a description of the tenure by which all congregational property is held, so that a list may be given of the properties held under Schedule D.

The Assembly adopted these five recommendations by a vote of 427 to 129.

Subsequently the Assembly passed the following resolution, as Clause 6:

Assembly Minutes 1923 Pages 90 and 91.

6. The Committee is hereby empowered, for and on behalf of the General Assembly in its conferences with the like Committees of the other negotiating Churches, and by such conferences with representatives of the minority, to use its best efforts, by amendment of the proposed legislation or otherwise (consistently with the principle and general form of the legislation as approved by the Assembly), to maintain the Unity of the Church, or if that be impossible, then to reach a satisfactory agreement with the minority in reference to the name and status of the non-concurring Congregations, and division of denominational property and rights of the Presbyterian Church in Canada, without recourse, as far as possible, to the Commission referred to in the said legislation.

The Methodist Church.

"The General Conference of the Methodist Church, in October, 1922, adopted the following resolutions:

"That the General Conference has considered the proposed Act of the Parliament of Canada to incorporate the United Church of Canada, and the proposed legislation of the several Legislatures of the Provinces of Canada, submitted to it by the Joint Committee on Church Union;

"That this General Conference hereby approves the principles, and in general, the form of the said proposed Acts:

"That a Committee of Forty be appointed by this General Conference to act for and on behalf of the Methodist Church, to procure the enactment of the said proposed Acts of the Parliament of Canada and the Legislatures of the Provinces of Canada, or such other legislation of the Parliament of Canada, the Legislatures of the Provinces of Canada, and the Legislatures of the colonies and countries outside of Canada having jurisdiction over any of the property of the negotiating Churches, as such Committee may deem necessary or requisite in order to effectuate and consummate the union of the Presbyterian Church in Canada, the Methodist Church and the Congregational Churches of Canada, in accordance with the provisions of the Basis

of Union and the general principles contained in the said proposed Acts: the said Committee to have full power and authority for and on behalf of the Methodist Church to consider and deal with any proposals made by or on behalf of any of the negotiating Churches or any Committee thereof, or otherwise, with respect to the said legislation, to make or concur in any changes or amendments to the said proposed Acts that they in their discretion may deem advisable in order to carry into effect the provisions of the Basis of Union and the general principles contained in the said proposed Acts, and with the representatives of the other negotiating Churches, to settle and determine the final form of any such legislation, and generally to do all such acts and things as the said Committee may deem expedient to procure whatever legislation may in their opinion be necessary or requisite to effectuate and consummate the said Union, pursuant to the provisions of the Basis of Union and the principles contained in the said proposed Acts."

The General Conference, 1922, also elected seventy-five ministers and seventy-five lay members as members of the First Council of the United Church of Canada.

The General Conference Special Committee, July, 1923, adopted the following resolutions:

"That this General Conference Special Committee hereby gives authority to the Committee of Forty on Church Union to undertake whatever it may deem necessary in the promotion of Church Union."

"That we hereby authorize the raising of a Special Fund during this Conference year to meet the expenses incurred in connection with the consummation of Church Union."

The Joint Committee on Church Union.

The eighth conference of the Joint Committee on Church Union convened in the Metropolitan Church, Toronto, September 22nd, 1922.

The Committee on Law and Legislation, appointed at the 1921 meeting, presented a draft of the proposed "Dominion Act Incorporating the United Church of Canada," with "Trusts of Model Deed" and "Provincial Legislation relating to the United Church of Canada." These drafts were carefully considered, clause by clause, certain amendments made, and the Committee on Law and Legislation was given authority to make all changes in the proposed Acts necessary to harmonize them with the action of the Committee. Instruction was given that the draft bills be "sent forward to the General Assembly of the Presbyterian Church, the General Conference of the Methodist Church and the Congregational Union," with the request that action be taken thereon, and that in appointing their Committees on Church Union "authority be given them to put the legislation into final form for presentation to the Dominion Parliament and Provincial Legislatures, after considering any proposals from the negotiating churches."

This meeting also decided that the General Council of the United Church be composed of 350 members chosen as follows: 150 by the General Assembly of the Presbyterian Church, 150 by the General Conference of the Methodist Church, 40 by the Congregational Union of Canada, and 10 by the Council of the Union Churches of Western Canada.

The ninth meeting of the Joint Committee on Church Union convened in the Metropolitan Methodist Church, Toronto, on September 27th, 1923. This meeting was greatly saddened by the report of the death of Rev. Hugh Pedley, D.D., Chairman of the Congregational Committee on Church Union.

Reports were received from the Supreme Courts of the negotiating Churches, stating, (*a*) that the proposed legislation had been approved in general and certain further amendments suggested; (*b*) that Committees on Church Union had been appointed, authority given them to complete the bills

and present them to Parliament and Legislatures, with direction to proceed forthwith to the consummation of Church Union; and (*c*) that provision had been made for the election of the members of the First General Council of the United Church.

The report of the Committee on Law and Legislation, presenting certain amendments to the proposed legislation in accordance with recommendations from the Supreme Courts of the negotiating Churches, was considered, clause by clause, amended and adopted. The Committee was "authorized and empowered to do all such acts and things as it may consider advisable to procure the enactment of legislation by the Parliament of Canada and the Legislatures of the Provinces of Canada, and all other Legislatures of the British colonies and other countries outside of Canada as in its opinion may be required to consummate the union, not inconsistent in principle with the draft legislation as approved by the negotiating Churches, and to put such legislation in final shape for enactment, and for greater certainty, but not so as to restrict the generality of the foregoing, for these purposes, to delegate to any Committee or Committees such powers and duties as it may determine to so delegate, to act in co-operation with any Committee appointed by or under the authority of this Committee, to engage a secretary, to retain counsel and engage such assistance and make such expenditures as it may deem necessary and to have full charge and supervision of the preparation, presentation and final settlement of all such legislation."

A Committee on Literature, Information and Public Meetings was appointed, and plans were made for holding public meetings and issuing literature to inform the people concerning the Union movement.

A Committee on Finance was appointed and "authorized to secure and pass upon estimates of requirements from various committees charged with joint work, and to make provision for the proper disbursements of all moneys; the money needed to be supplied as follows, Presbyterian Church, forty-five per cent.; Methodist Church, forty-five per cent.; Congregational Church, ten per cent."

An Executive Committee was appointed with authority to carry on the work between sessions of the Joint Committee.

It was also decided "that it be the policy of the United Church of Canada to maintain the fraternal relationships hitherto existing between the three negotiating Churches, and the Congregational, Presbyterian and Methodist Churches of other countries throughout the world."

The following resolution concluded the session: "That this meeting of the Joint Committee of the Presbyterian, Methodist and Congregational Churches, appointed to act in regard to the consummation of the Union of the aforementioned Churches, desires to place on record its gratitude to the great Head of the Church for the realized presence of His Spirit throughout all their deliberations, for the spirit of brotherly love in their discussions, and of unanimity in their decisions. It rejoices in the increasing vision of the opportunity and the challenge of the task that He has given to their hearts to build up His Kingdom in the Dominion of Canada, Newfoundland, Bermuda and the regions beyond, and prays that continued grace may be given to all their churches and leaders, to bear worthily the new responsibility thus laid upon them."

W. H. Warriner,
T. Albert Moore,
J. H. Edmison,
Joint Secretaries.

January, 1924